
SAIZU INTERNATIONAL CONFERENCE ON TRANSDISCIPLINARY RELIGIOUS STUDIES (SAIZU ICON-TREES)

ISSN 2964-5859, 2022, Pages 179-184

DOI: <https://doi.org/10.24090/icontrees.2022.241>

Proceeding of 2nd Internasional Conference on Strengthening Religious Values on Transdisciplinary Studies in Modern Technology Era

Adolescent Self-Control: a Study of Behavioral Control of Adolescent Salik of Qadiriyyah wa Naqsyabandiyah Sufi Order at Darussalam Islamic Boarding School at Gombong Kebumen

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Abstract: Adolescents with various accompanying problems such as juvenile delinquency, bullying, addiction problems, academic problems and so on were real problems of adolescent. One of the factors behind this problem was education in Indonesia which focused on exoteric approach so that the esoteric area in the formation of behavior was untouched. Therefore, research on adolescent salik of Qadiriyyah wa Naqsyabandiyah (TQN) sufi order was one of the approaches to answer the problem of adolescent behavior that occurs. The theory for analyzing the amaliyah of TQN of adolescent salik was Hirschi and Gottfredson's theory of behavioral control which is one aspect of self-control. This study tried to find answers related to the behavioral control method of TQN adolescent salik at the Darussalam Islamic Boarding School, Gombong Kebumen. This research approach was phenomenology, which focused on the experiences of adolescent salik towards TQN amaliyah. The main data sources in this study were 12 adolescent saliks and a Mursyid of TQN. The data were collected by unstructured interviews and participatory observations method. Based on the data in the field, the determinants of behavior were the saliks themselves. The saliks were independent and free in determining their own behavior. In regulating the stimulus, the saliks suppressed the appearance of lust with dhikr. Another method was omission, this omission was carried out under conditions when there was a stimulus that provokes the lust such as anger lust. This method was applied by all saliks when facing various conditions. The third method of behavioral control was the rejection of a stimulus such as an invitation to behavior that violated the rules or violated religious teachings.

Keywords: *adolescent; behavioral control; self-control; qadiriyyah wa naqsyabandiyah sufi order*

A. INTRODUCTION

The main problem in this study is the problem of morals in adolescence. The focus of the problem is moral education which still

tends to teach good and bad, and still uses a birth approach so that what is targeted is the exoteric dimension in man, while akhlak exists in the esoteric region of human life. In addition, moral education in the world of



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education still does not have a sufficient portion, which is taught with few and limited hours. From the reading of this problem, this research tries to find alternative solutions in responding to moral problems that occur by examining the area of Sufism, where Sufism and its teachings and amaliyah focus on the formation of morals from within through the methods it has.

Azyumardi Azra argues about the relationship between moral decline and religious education. Azra argues that the moral, moral and ethical deterioration of learners is due to the failure of religious education in schools. Admittedly, to some extent, religious education has certain weaknesses, from a very minimal number of hours, too much theoretical religious education material, to a religious education approach that tends to rest on aspects of cognition rather than the affection and psychomotor of learners (Azra, 2001).

In fact, there are two dimensions of morals in man, namely birth and birth. This is reinforced by one of the definitions of morals of Ibn Miskawaih who is very famous in the world of education, especially Islamic education, that morals are (van Ess et al., 1969):

حال للنفس داعية لها الى افعالها من غير
فكر ولا روية

From the definition, it is clear that what gives rise to morals is a person's psychiatric condition. It is these psychiatric conditions that encourage to give rise to behaviors that appear thoughtless and without the need for consideration.

The mental condition in human morals is commonly referred to as spirituality, where the condition of poor and low spirituality produces low morals as well, while the high spiritual condition gives birth to commendable morals. The relationship between spirituality and morals as an

observable behavior, then a well-established spirituality is able to increase the self-control of its owner so that what appears in real behavior is good behavior or character. In other words, low spirituality produces low self-control and gives birth to morals that are not commendable, on the contrary high spirituality is directly proportional to high self-control, and gives birth to good behavior.

Abuddin Nata revealed that one of the important factors of moral decline is the loss of self-control from within (Nata, 2003). Therefore, one of the keys in moral education is the increase in self-control from within, and Sufism is the right solution because it is proven to be able to increase self-control through spiritual experiences experienced by the perpetrator or what is known as salik in the Sufism tradition. This is where the intersection between Sufism and the increase in self-control in moral education. The sufistic approach also answers the above problem that moral education tends to be one-sided, where Sufism as a sufistic approach in moral education not only prioritizes the exoteric but also the esoteric area of human.

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The sufism chosen in this study is Tarekat Qadariyah wa Naqsyabandiyyah (hereinafter abbreviated as TQN). This order

was chosen as the object of research for several reasons, first, this order is the largest order in Indonesia, so it is hoped that it will not have difficulty in finding community communities that are salik in this order. Second, this order was founded by a native Indonesian cleric, Shaikh Ahmad Khatib al-Syambasi in Makkah in the 13th century Hijri or 19th century AD, which is an order founded by one of the Nusantara Ulama.

The place chosen is the Darussalam Gombong Islamic Boarding School located in the village of Panjangsari. There are several specific reasons related to the selection of Darussalam Gombong Islamic Boarding School as the location for the election. First, at the Darussalam Gombong Islamic Boarding School, there are students who are adherents of TQN teachings who are still in their teens on average, namely at the age of 12-18 years who live in the Darussalam Gombong Islamic Boarding School. This becomes important as an anti-thesis to the growing notion in the midst of society that the teachings of the order or sufism are only suitable for those who are old or age-established, or economically established.

Second, at the Darussalam Gombong Islamic Boarding School, there are also students who do not follow the teachings of TQN. The existence of students who are not bai'at is important as a comparison of psychiatric conditions in relation to increasing self-control over students who have bai'at tarekat. Third, Darussalam Gombong Islamic Boarding School is a islamic boarding school led by a Young kiyai named KH. Ahmad Hasan who is still 24 (twenty-four) years old, where Kiyai Hasan (or Gus Hasan as the students call him) as well as being the mursyid (leader) of the TQN jama'ah at the Darussalam Gombong Islamic Boarding School continues his father KH. Abu Sa'id al-Mubarrok. It is important and interesting to dig into the deepest data on TQN amaliyah and its impact on improving self-control in moral education in

the salik category under 30 years of age from the perspective of mursyids directly.

B. MATERIALS AND METHODS

The paradigm of this research is post-positivism, and the research approach is phenomenology or naturalistic research approach. The data resources are 12 saliks from 14-18 years old, and a mursyid TQN.

C. RESULT AND DISCUSSION

1. Result

Behavioral control is the ability to multiply an unpleasant or uncomfortable condition. This ability is generally divided into two, namely:

a. Ability to Manage the Implementation

The ability to regulate the implementation is the ability to determine who controls the situation whether it is himself or others or something of external origin. For the teenage saliks at Pondok Pesantren Darussalam, the only thing that determines behavior is himself and not others. They are independently able to make the decision that it is themselves who control themselves not others. This arises because the behaviors they work with come from light, free, carefree minds, and good prejudices against the behaviors they perform and their results.

Freedom in self-determination of behavior does not mean being free with ugly connotations like liberals and without rules, because what is being talked about is the sufi world, the salik of practicing the teachings of the order. What is meant by being free is not to be

bound by things that are worldly, so that the saliks are only light in determining the choices of behavior they make regardless of the judgment of others.

The teenage saliks at this level of freedom and deliverance are those who are ready and able to undress their worldly robes and the glittering pleasures of the world. Indifferent to other human beings who enjoy the world. Not feeling proud of the ownership of the world, the world in his hand did not reach his heart and poisoned him. He who reaches this valley is a Sufi who will never complain about losing the world, so that they feel light and carefree of worldly behaviors and are completely in control of their own behavior regardless of the views of others.

The degree of liberation and deliverance is the condition of the emptiness of hands and hearts from belonging and covetousness to the world. Freed and detached from the world in the tradition of Sufism, this is what makes Sufism considered an unprogressive movement and teaches a movement that is passive to the development of the world. In addition, being free and detached from the world in the world of Sufism, by some circles is considered as an escape from the inability of the Sufism circle in the face of the currents of the times so that it runs away from the world and seems to turn to the pleasure of spirituality satisfaction achieved through contemplation alone.

Pessimism and isolation of world development is not the essence of freedom and detachment from the world referred to in the

context of the behavior of adolescent saliks at the Darussalam Islamic Boarding School. Being free and detached from the world does not mean being free and detached absolutely, but being able to guard against the dangers of the world that can neglect the main goal of meeting the Absolute truth. One concrete example in this regard is Abu Hasan as-Sadzili, a famous Sufi with a glamour life of world luxury, but the world is only in his hands, not to the point of poisoning his heart. The attitude of freedom and detachment from the world is also the highest resignation and faith towards the All-Governing God, so this attitude among Sufism is an achievement and a high level in the tradition of Sufism.

b. Ability to Regulate The Stimulus

The ability to regulate a stimulus is the ability to know when and how an unwanted stimulus will be faced. The adolescent saliks in regulating the stimulus that comes to him related to behaviors that reflect the act of low self-control are carried out in two ways, first suppressing and resisting the appearance of said stimulus and the second is neglect and rejection.

The first way is to suppress and fight the appearance of a stimulus if the source of the stimulus comes from within itself such as laziness, emotions, desires that have the potential to cause problems and losses for himself or others. The suppression of the stimulus is carried out by suppressing the source of the appearance of lust, namely lathaif with dhikr. Lathaif

as a place of dhikr has the idea of countering the stimulus with the opposite. These lathaif include lathifah al-qalbi which is the place of al-lust al-lawwamah (the reproachful lust consisting of Nine passions namely; denouncing, lust, deceit, wonder, talking about ugliness, riya', aniyaya, lying and forgetting), and lathifah al-nafsi al-nathiqah which is the place of al-lust al-amarah bi al-su' (the lust that commands bad doing which consists of seven qualities namely; miser, love of the world, spiteful, stupid, stubborn, deviant, and like to be angry).

The second way that the teenage saliks at the Darussalam Islamic Boarding School are done by means of neglect and rejection. Disregard and rejection are methods that are applied to stimuli that come from outside, for example there is a stimulus that provokes emotions and anger such as personal property that is ghosob or even lost, so what the saliks do is let it happen and not take the headache of the unpleasant event. Another example is if there is ridicule or jokes from friends that can hurt the heart and trigger their emotions to let it happen and not put it in the heart and mind so that the impact of the external stimulus does not appear. Rejection is carried out against a stimulus in the form of an invitation to carry out behaviors that contain risks. They dare to refuse decisively and frankly like an invitation to skip school or an invitation to play first after school, they refuse decisively that they choose to go to school or go straight back to their boarding school.

2. Discussion

The behavioral control is one of three aspects of self control theory. Behavioral control is the managerial ability to stimulus in the form of unpleasant conditions. This aspect is divided into two, namely the ability to regulate execution and regulate to stimulus. The ability to regulate execution is the ability to determine and decide who is in control of his behavior, whether it is the dominant stimulus, the other person or the ability of oneself that wins. The ability to regulate stimulus is a method that a person has in dealing with a stimulus, which can be done by adjusting the time, adjusting the distance, or adjusting the intensity of the stimulus.(Hirschi & Gottfredson, 2018)

Basically, behavioral control is a sub-theory of self-control developed by Travis Hirschi & M. Gottfredson to analyze criminal acts in a General Theory of Crime (Sampson et al., 1992). In its development, behavioural control, is widely used to analyze economic behavior today such as panic buying and impulsive buying caused by the influence of easier and more practical shopping, as well as the influence of advertising on various social media platforms such as Instagram, TikTok, Facebook and so on.(Bilderbeck et al., 2013). Behavioural control as one of the sciences in the field of social psychology, is also used in the world of education to determine the influence of self-control on academic achievement (Duckworth et al., 2019). Therefore, researchers see an opportunity from this theory of self-control to analyze phenomena in religious practice and their impact on the psychology of the person who practices them.

D. CONCLUSION

Behavioural control of adolescent salices TQN in determining their behavior is entirely in control of themselves not others or stimulus from the outside, in the level of ability to regulate the stimulus the salices of adolescents regulate the stimulus that comes to him related to behaviors that reflect low acts of self-control carried out in two ways, firstly suppressing and resisting the appearance of stimulus and the second the neglect and rejection.

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